

Lindstrom's volume manifests all of the superb qualities of her widely respected scholarly reading. First of all, there is an impeccable respect for the text and an unerring accuracy that comes from meticulous reading and rereading. Second, her comments portray a firm grasp of previous critical scholarship. It would be easy to ignore much of what has been written on nineteenth-century narrative or to focus on only recent criticism that is sustained by very recent intellectual models. Yet Lindstrom recalls the critical debates many of these works provoked for their role in building national consciousness and representing the affirmation of diverse sectors of Latin American societies. Indeed, Lindstrom has a healthy disdain for trendy intellectual debates, many of which (in the case of literature professors who have become cultural studies specialists) hardly have any time for the texts themselves. Reading Lindstrom is a refreshing return to what it means to actually discuss in detail a literary text.

Finally, what makes this and the companion volume particularly welcome is the way Lindstrom gracefully melds the requisite coverage of the standard issues and features of the texts with very original insights into them. In so doing, she convincingly argues for their literary importance. More significantly, her original readings can serve to remind us of the importance of studying and teaching nineteenth-century Latin American writers. Many of these texts receive little or no attention in undergraduate programs and often not even in graduate courses, since there is so much focus on what are considered to be the more interesting and innovative works of the twentieth century. However, Lindstrom's discussions encourage one to want to go back and teach some of these works, fully aware of how it distorts the picture of Latin American literature to speak only of the masterpieces of the past one hundred years (and, far too often, of only the past 40 or 50 years, from the so-called boom of the 1960s on).

In sum, *Early Spanish American Narrative* is valuable for its comprehensive coverage, intelligent selections, and close readings, which help us remember that we are, after all, dealing with literature and not just sociocultural movements.

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### Colonial Period

*Writing to Cuba: Filibustering and Cuban Exiles in the United States.* By RODRIGO LAZO. Envisioning Cuba. Chapel Hill: University of North Carolina Press, 2005. Plates. Illustrations. Map. Notes. Bibliography. Index. x, 252 pp. Cloth, \$49.95. Paper, \$19.95.

From 1848 to the U.S. Civil War, Cubans exiled mostly in New York City—from Miguel T. Tolón to Cirilo Villaverde—produced a dozen newspapers and a few novels, the most prominent being Villaverde's *Cecilia Valdés*. Together they expressed a positive vision of filibustering as a way to better Cuba through independence, annexation, or social justice. The author asks how publishing on Cuba from the vantage point of exile in the United States influenced the cultural identity and political effectiveness of these "desterrados" (p. 14).

He finds that they expressed a particularly “transnational” sensibility. Newspapers such as *El Horizonte*, *La Verdad*, and *El Independiente* were all produced in the United States, because Spanish censorship in Cuba made dissent at home impossible. Many put out simultaneous English-language editions of the mostly Spanish-language papers, encouraged their readers to learn English, and circulated clandestine copies in Cuba whenever possible. Lazo finds their transnationalism partly in their influences, which ranged from the writings of Thomas Paine and Harriet Beecher Stowe to the republican ideals of the founding fathers. Some took inspiration from the U.S. abolitionist movement, while others embraced the states’ rights issue as allowing slavery within a hypothetically annexed Cuba.

A professor of literature, the author understandably focuses on published sources—newspapers, books, poems, and speeches. In the United States, he notably unearthed some rare—sometimes literally one-of-a-kind—copies of newspapers such as *El Filibustero*. Thankfully for historians, Lazo avoids the jargon of literary criticism and situates his analysis within historical markers such as the filibustering of Narciso López, the Kansas-Nebraska Act, and the Ten Years’ War.

This study, part of a series edited by Louis A. Pérez, extends the analysis of Cuba’s dual nationality provocatively explored in Pérez’s own *On Becoming Cuban* (Univ. of North Carolina Press, 1999) and convinces the reader more than ever of the “singular intimacy” of U.S.-Cuban “ties,” as President William McKinley expressed it. The book also provides a story of pre-Civil War pro-filibustering from the Cuban point of view that complements the prodigious work on Southern filibusterers done by Robert May.

The book succeeds best in disentangling the many threads of Cuban nationality expressed by the exiles. Some sought independence from Spain through rebellion, others through annexation to the United States. The mainstream spoke from a masculinist, white, planter’s point of view that either “compromised on the question of slavery” or else sought outright to boost trade with the United States and protect slavery (p. 7). Other well-bred creoles such as José Antonio Saco feared that the expansionist fervor of the United States would harm Cuba’s future. More “radical” papers such as *El Pueblo* and *El Mulato* advocated the full abolition of slavery and social justice and democracy for all freed peoples. The author suggests that these divisions among Cubans in New York—“newspaper wars,” he calls them, perhaps exaggeratedly—largely explained why no successful filibustering ever emerged from these men. (Most fascinating is that the only “man of action” during this time was a woman, Emilia Casanova de Villaverde, who not only broke into the homosocial world of exile writing but also raised funds for revolutionary arms.) By the mid-1850s, their own differences mushroomed along with the increasingly bitter debate over slavery’s extension in the United States.

Unfortunately, the author’s most salient argument—about transnationalism—is the least convincing. The author assumes that exiles’ republican beliefs were U.S.-inspired, but they may have come from elsewhere in Latin America or from Europe. Likewise, the exiles did little to blend into U.S. society: they never treated matters of immigration or assimilation for Cubans and seemed not at all preoccupied with other

Latin Americans in the United States. The staff of the abolitionist *El Mulato* also made precious little contact with *its* obvious allies—black and white U.S. abolitionists. And all the exiles seemed to assume that they would return to Cuba soon enough. Practically all that made them “transnational” was their physical presence in the United States—itsself not chosen but a product of Spanish persecution. The author may therefore be guilty of overusing fashionable terms such as *interstitial* in making his case for transnationalism (p. 166). He writes, for instance, that the production of *Cecilia Valdés* in New York rather than Havana “complicate[s]” its meaning, but his explanation makes no reference to the United States (p. 170). The means used by the Cuban exiles may have been transnational, but their ends appeared overwhelmingly Cuban.

Nevertheless, students of nineteenth-century Latin America and Cuba, of Latinas, and of U.S.–Latin American relations will find in this book a useful set of questions that illuminate both the challenges and opportunities in laying the groundwork for nationalist fervor from exile in the United States.

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*The Origins of Mexican Catholicism: Nahuatl Rituals and Sacraments in Sixteenth-Century Mexico.* By OSVALDO F. PARDO. History, Languages, and Cultures of the Spanish and Portuguese Worlds. Ann Arbor: University of Michigan Press, 2004. Plates. Illustrations. Notes. Glossary. Bibliography. Index. xi, 250 pp. Cloth, \$70.00.

Oswaldo F. Pardo’s work is a useful addition to the scholarship initiated by Robert Ricard in his classic *The Spiritual Conquest of Mexico* (various editions beginning in 1933). Ricard ranged widely in explaining the organizational, geographical, linguistic, and ideological dynamics that underlay the founding of the church in early New Spain. Pardo complements Ricard by looking intensively at one aspect of that process: the interaction of Christian theology and practice as clerics sought to administer the sacraments to millions of newly converted Nahuas. In certain respects he improves on Ricard, because he uses some of the latest scholarship on early Mexico.

Pardo often strikes just the right tone during his analysis. His deliberate focus on the intersection between some of the mundane tasks of priests serving in indigenous parishes, and the fierce debates over what those tasks should and shouldn’t be, correctly places the military conquest of Mexico in a minor position in his discussion. He is measuredly skeptical about clerical assertions of success, contrasting such claims (such as those about the number of baptisms) with the documentary record as revealed by current scholarship. His final substantive chapter is a salutary reminder that the Eucharist occupied a prominent place among the seven sacraments; hence, it is not surprising that it became the focal point of many of the most important and divisive disputes of the time.

Pardo significantly expands the scope of his ecclesiastical sources in order to elucidate his topics. The usual suspects are present, such as the Mendicant chroniclers and writers Toribio de Benavente Motolinia, Jerónimo de Mendieta, Agustín Dávila Padilla,

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